THE

Saturday Magazine.

No. 669. DECEMBER 3RD, 1842. { PRICE ONE PENNY.

BRONZE STATUE OF KING HENRY THE SIXTH, IN ETON COLLEGE
THE GIFT OF DR. GODOLPHIN, 1674.

HISTORICAL NOTICE OF ETON COLLEGE.

I.

Ye distant spires, ye antique towers,
That crown the wat'ry glade;
Where grateful science still adores
Her Henry's holy shade;
And ye, that from the stately brow
Of Windsor's heights the expanse below
Of grove, of lawn, of mead survey,
Whose turf, whose shade, whose flowers among
Wanders the hoary Thames along
His silver-winding way.—GRAY.

THIS splendid establishment was founded by King Henry VI. in the year 1440, by the name of "*The blessed Marie of Etone beside Wyndesore.*" One of the charters of foundation is dated at Wyndesore on the 12th September, 1441; a second at Shene on the 21st of October, of the same year, by which a provost, ten priests or fellows, four clerks, six choristers, one master, twenty-five scholars, and twenty-five almsmen or beadsmen, were appointed; and a third on the 25th of March, 1442, by which last, the royal founder, for the sufficient maintenance of the college, and for its perpetual endowment, granted various benefactions to the provost and college. An earlier deed is also in existence, by which it appears that his majesty had purchased the advowson of the parish church of Eton, in order to make the chapel of the college parochial as well as collegiate.

The college having been thus appointed and endowed, writs were issued for collecting workmen from divers parts of Eton, and the first stone was laid on or about the 3rd of July, 1441. The care of the monarch for the due and effectual construction of the building will appear from the following extract from one of the letters patent, respecting the materials to be used in them:—"Laying aparte superfluity of too curious works of entayle and busie mouldings, I will that both of mi sayde colleges be edified of the most substantial and best abyding stuffe, of stone, ledd, glass, and iron, that may goodlie be had, and provided thereto; and that the walls of the sayde college of Eton, of the outer courte, and of the walls of the gardens about the precinete, be made of harde stone of Kent."

While thus careful of the more essential parts, the monarch was not negligent of that which might add to the stateliness and figure of his edifice. He granted a charter for assigning arms to Eton College, which has ever since formed its unaltered heraldic distinction: he caused certain statutes to be composed with a view to their being enlarged into a complete body, as future circumstances and experience might demand: and on the feast of St. Thomas, 1443, he sent his commissioners, Thomas Beckynton, then bishop of Bath and Wells, with William, earl, and afterwards marquess and duke of Suffolk, to give personal admission to the provost, fellows, clerks, scholars, and officers, into the college. This was done with solemn religious ceremonials. About the same time, the king increased the number of scholars from twenty-five to seventy, and added an usher for the school, a clerk for the parish, and two additional choristers, reducing the number of the almsmen from twenty-five to thirteen.

The various statutes relating to the college were the work of several years, and the result of much deliberate consideration. In compiling them the royal founder is said to have been assisted by the ablest civilian of those times, Dr. Lyndewoode, lord privy seal, and bishop of St. David's. Henry made frequent visits to Winchester, and had many conferences with Waynflete, the schoolmaster of Winchester College. This person had held his office about eleven years, and had executed the important trust with such ability and success, that Henry, willing to give his new college every advantage at the outset, removed Waynflete, with thirty-five of his scholars, and five of the fellows, to the same honourable situations at Eton. His majesty afterwards made Waynflete provost, and by the royal recommendation and patronage, he was elevated to the see of Winchester, in which high situation he followed in the steps of his celebrated predecessor, William of Wykeham, and became the generous founder of Magdalen College, Oxford.

On the final settlement of Eton College, King Henry made further additions to the numbers of the several officers, so that the whole number of persons in the college amounted to one hundred and thirty-two.

When the king looked upon his foundation, (says Carlisle,) so formed, constituted, and endowed;—when he took a prospective view of its final completion, and reflected upon the benefits which promised to result from it to his kingdom, not only in his own time, but in many successive ages,—well might he, with the piety of a holy man, and the feelings of a tender parent, address heaven with frequent prayers for its preservation and endurance in its then existing state;—and as the nation should increase in knowledge, wisdom, and the higher branches of civilization, that his foundation might proceed in a proportionably advanced and advancing state to the end of time.

Towards the close of his life, the king seemed to have a foreboding of the troubles which should afterwards disturb the nation, and showed a warm solicitude to secure at all events the completion of his two colleges. He accordingly made a testamentary provision for that purpose, and appointed Bishop Waynflete to discharge the duties which it directed.

On the accession of Edward IV. Eton College appeared for some time to be threatened with annihilation. The monarch is said to have been unkindly disposed towards Waynflete and other friends of Henry VI., and to have looked with jealousy upon the establishments founded by his predecessor. Soon after he attained the throne, he represented to Pope Pius II. that Eton College was in an unfinished state, and that the building of the chapel was but just begun, so that it could be of little or no use to the purposes originally intended by its foundation. He therefore urged it as a suitable act, to unite it to the college of Windsor, which he favoured with a most partial and protecting regard. In consequence of this, a bull was obtained from the pope in 1463, for dissolving Eton College and uniting it according to the royal request with the college of St. George at Windsor. The king now took a thousand pounds per annum from the establishment of the late monarch, to enrich Windsor, and also plundered them of movables of great value. In the archives of Eton College is an account of the estates of which it had been unjustly deprived. In this appropriation of the college property, some symptoms of shame and justice were shown towards the members,—a few trifling pensions being assigned to the provost, fellows and other officers.

The provost at this time was William Westbury, an able, ardent, and effectual friend of the college. He possessed great prudence and courage; and he came forward boldly to oppose the union of Eton College with that of Windsor. The opposition made by him was in the most open, regular, and courageous manner, by a public instrument in the chapel of St. Martin le Grand, London, before a public notary and the most respectable witnesses, "men graduated and learned in the laws." There he entered his protest with uncommon intrepidity and spirit, as well as with irresistible arguments.

This conduct of the zealous provost had the effect of making the king retract his steps in the affair; so that, acknowledging to the pope that he had been misinformed in the premises, he requested a dissolution of the union. The pope accordingly issued his commission to Bourchier, archbishop of Canterbury, to act in the business according to the exigences of the case. The archbishop summoned the heads of the two colleges before him, when the provost pleaded with undaunted firmness for the rights of the foundations of Henry VI., and with such effect that the bull was dissolved, and King Edward,

by letters patent, dated 17th July, 1468, made certain remunerations, if they were not altogether restorations, for the violent injury which he had done to Eton College: employing at the same time conciliatory expressions of regard, and declaring his wishes for its future welfare and prosperity. "Such was the effect," says Mr. Carlisle, "of the noble and resolute stand made by Westbury in support of his college!—an example ever to be holden in view by his successors, should they be called upon to defend or maintain the rights which have been handed down to them unimpaired."

The collegiate edifice of Eton consists of two quadrangles. The first occupies a considerable space, and presents a venerable appearance, with a central statue of the founder in bronze, the grateful gift, among others, of Dr. Godolphin, who was elected fellow in 1674, and afterwards elevated to the dignity of provost. This square or as it is usually called, the school yard, is inclosed by the chapel, schools, dormitories, masters' chambers, and the eastern line of buildings, which with the exception of the porter's apartments, the registrar's office, &c., belong entirely to the provost's lodge; appertaining to which is a tower in the centre, the gateway of which forms the principal entrance to the cloisters. The lesser quadrangle consists of the cloisters, containing the residences of the fellows, part of the provost's lodge, and the library, beneath part of which is a flight of steps forming the ascent to the hall; another flight of steps to the south leads to the kitchens, brewhouse, bakehouse, &c.

The present upper school was begun in 1689, and erected at the expense of more than £2200, which sum was almost wholly contributed by private benefactions. It forms the western face of the larger quadrangle, and is supported on that side by an arcade with double Doric columns, the whole structure presenting an elevation worthy of Sir Christopher Wren who designed it. The school-room is spacious and of fine proportions, but fitted up in a plain manner with wainscot, having a handsome elevated seat for the head master at the north end, and four others for the assistants, with forms for the scholars. At the south end is a stair-case ascending to both the chapel and the school. At the other end is the school library, and a spacious room called the lobby, communicating with the chambers of the upper master, for whose attendants there are adjoining rooms below, with a school for writing, arithmetic and algebra.

The lower school is in the building on the north side of this quadrangle, and beneath a part of the principal dormitory, or long chamber, as it is called. It is a room of considerable length, but not of proportionate height, with a range of ancient oak arches on either side, and the seats of the scholars behind them. There is a tradition that it was in former times the splendid college stable; but Mr. Carlisle thinks the better account to be that Sir Henry Wotton fitted it up with pillars on which might be painted pictures of Greek and Roman authors, for the instruction of the boys. A lower dormitory, with chambers for the under master, complete this part of the college.

The library is an apartment of large dimensions, elegantly fitted up, and furnished with a very extensive and valuable collection of books. It also contains some valuable drawings and oriental manuscripts.

The hall, where the scholars upon the foundation take their meals, is on the south side of the cloister. This refectory is of large dimensions and almost destitute of ornament. Just before, and at the time of the annual election, two large pieces of tapestry are hung at the upper end: they represent our Saviour disputing with the doctors in the Temple, and the offering of the wise men.

Beyond the cloisters are the college gardens to the east, and the playing fields to the north, (anciently called "Playing Laese,") containing a large open space for active recreation, "with shady walks, whose academic scenery is heightened by the Thames, which flows beside them, and the brow of Windsor, with its splendid castle rising in the more distant prospect."

Say, Father Thames, for thou hast seen
Full many a sprightly race,
Disporting on thy margent green,
The paths of pleasure trace;
Who foremost now delight to cleave,
With pliant arm, thy glassy wave?
The captive linnet which enthral?
What idle progeny succeed,
To chase the rolling circle's speed,
Or urge the flying ball?

The field situate to the east of the playing fields and divided from them by a stream of water over which there is a bridge, is separated by rows of horse chesnut trees, and distinguished by the name of the upper and lower shooting fields, probably on account of the obsolete exercise of arrow shooting. The former field is appropriated to the cricket matches of the "upper club," which includes the best players.

LINES WRITTEN ON THE SEA-SHORE DURING A FOG.

Robed in a dim and cloudy veil,
Art thou, mysterious main!
On thy expanse a wandering sail,
Mine eye now seeks in vain.

Like a vast curtain o'er the deep
Fringed with a line of foam,
Is the misty shroud that veils yon steep,
Mantling the sea with gloom.

No half-defined horizon greets
The baffled sight afar,
To mark the line where ocean meets,
And fades into the air.

But sea and sky commixed appear,
And murmuring through the gloom,
The breaker's distant roar I hear,
Sounding with measured boom.

E'en as I look, a ray doth steep,
In light, the misty veil,
And o'er a circlet of the deep,
Streams down in radiance pale.

Though all around be hid in cloud,
Yet still that circlet gleams,
And through the heavy, vaporous shroud,
The sunshine faintly beams.

And now a little vessel glides
Athwart that partial ray,
In calm security it rides,
Rejoicing on its way.

And now towards the curling sea,
Of mist, its course it veers,
Still sailing onwards rapidly—
And now it disappears!

So in this world of care and grief,
Of gloom and mystery,
Is man's career, quick, transient, brief,
Like the bark that glided by.

We know not whence he comes, nor where,
His final course he veers—
He lingers for a moment here,—
And then he disappears!

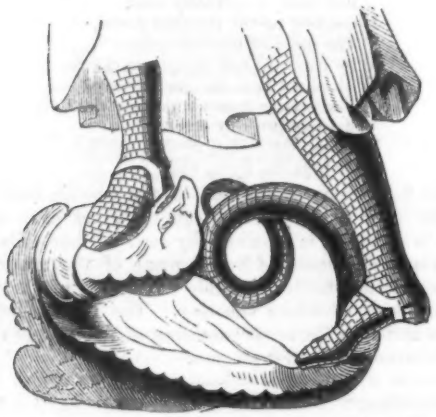
I looked again—and all was dim,
That fleeting ray was gone—
When, lo! far off, another gleam,
In brighter glory shone!

Perchance the little bark, e'en now,
Although I see it not,
Cleaves the blue waves with gallant prow,
O'er that bright, distant spot.

And so with man—we may not know,
What course to him is given,
Yet deem the light that shone below,
Will beam on him in Heaven;

The light that o'er the world's dark sea,
With Faith's pure ray can shine,
And pierce the veil of mystery
With beams of love divine!—J. L. Ellerton.

ON THE FIGURES OF ANIMALS AT THE FEET OF EFFIGIES ON TOMBS.



THE DRAGON.—*From a Monument in the Temple Church, London.*

FEW persons can have visited our fine old cathedrals with a view to study therein the monuments of departed greatness, without being struck with the figures of animals, sometimes of an incongruous description, which are placed at the feet of effigies on tombs. The origin of the custom of thus adorning the solemn resting-place of the dead is a curious and interesting matter of inquiry.

The lion is very frequently employed for this purpose, as in the tomb of Lord Montacute in Salisbury Cathedral, in those of Maurice Berkely and Robert Fitzharding in Bristol Cathedral, in that of Lord Ros in the Temple Church, and very many others. Mr. Hearne explains the lion as employed in this way to be emblematical of the vigilance, industry, and courage of the deceased. But Gough has a more interesting theory when he derives the custom of placing lions and other destructive animals beneath the feet of effigies, from the words of the ninety-first Psalm, verse 13, "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet." This indeed appears to be highly probable, since we find that a serpent or dragon sometimes occurs on the tombs of the Knights Templars, who, as a religious body, are likely to have employed a scriptural allusion rather than any drawn from the scenes and circumstances in which they had been placed.

Though the custom may have thus originated, it appears soon after, and very generally since the Reformation, to have become a mere token or badge of the family to whom the deceased belonged. Thus in the monument of Sir Robert du Bois, in St. Anne's chapel at Fersfield, Norfolk, the feet of the knight are supported by a *buck couchant*, which is the crest of *Bois*. This knight died in 1311. At the feet of Thomas Cecil, earl of Exeter, in Westminster Abbey, 1621, are the *lions* which form his family crest. In the monument of John Lord Tiptoft, earl of Worcester, in the south aisle of Ely Cathedral, while the feet of the earl are supported by *a lion*, those of his lady rest on *two rabbits*, which might perhaps have formed the crest of her family. In the same way we may probably account for the animal which supports the feet of Bishop March, at Wells. This bishop, who died in 1302, has a monument in the south wall of the south cross at Wells. Under a flat Gothic canopy of three niches against the wall are angels, and a priest or monk standing. In the wall over his head projects a large face with beard and whiskers, and curled hair. Over his feet, another face beardless. At his feet a *bear*. Another account says, "at his feet lies a cropt long-tailed dog." The vergers call him the French bishop; historians do not say of what country he was. He was treasurer to Edward I., and is charged with having advised the king to take some of the wealth of convents and churches in order to carry on his wars. At his death the king and lords solicited the pope in vain for his canonization, which was refused.

In some cases the animals chosen for the purpose alluded to, seem to have been employed with reference to the name of the deceased, for *two hares* are placed at the feet of Bishop Harewell, in Wells Cathedral; and also at the feet of a knight of the same name at Pershore. One of the figures in the Temple Church has *two human heads* beneath his feet, perhaps alluding to the infidels slain in the Crusades.

It is, however, difficult to account for the strange devices frequently employed. Under the right foot of a knight, in Ryther Church, York, is a *collared dog*, under the left foot an *old bearded head*. Between the feet of Thomas de Inglethorpe, bishop of Rochester, 1291, is a *demon's head* pierced by his crosier. Might not this be in allusion to the promise, "And the God of peace shall bruise Satan under your feet shortly?" (Rev. xvi. 20.) Archbishop Grey's monument, in York Minster, is less easily explained. *Two human figures* are writhing beneath his feet as if in agony, while a *dragon* bites the point of his crosier.

The specimens of this kind in foreign churches are equally strange. The figure of Raymond Ragnier, lord of Ouchy, 1421, in the church of the Celestines at Marcoussy, has a *muzzled dog* under the feet. A man in the choir of the church at Nanteuil stands on *a naked child*. At the feet of a knight in Ardenne Abbey, in Normandy, are *two basilisks;* and an abbess at Port Royal des Champs has *two fish*. The Countess of Vendome, 1305, in the Mathurines at Paris, has at her feet an *ass couchant;* the wife of Herve de Neanville in the Carthusian church there, *two lambs*. A *double-bodied griffin or sphinx* is employed for the same purpose on the tomb of the Abbess de St. Saviour at Evreux, and on several others. In the cathedral church of Mans, Charles of Anjou, earl of Maine, has only a helmet at his feet.

In the monument in Westminster Abbey of John Lord Russel, who died in 1584, there is at his feet the small figure of his infant son Francis, who died in the same year. At the feet of John Perient, in Digswell Church, Herts, 1415, Salmon describes a creature like *a cat*, and under his wife's feet one like *a rat*, and adds, "What the meaning is of choosing such things I could never arrive at. They are sometimes their crest, but frequently arbitrary, and with relation to their arms*."

The lion of bronze gilt, large as life, on the tomb of the dukes of Brabant, restored by the Archduke Albert, is the arms of the duke, which he also holds in a shield, in the church of St. Michael and St. Jude, in Brussels.

THE LION.

* The figures which excited the surprise of Salmon are really a leopard and a hedge-hog; but in these ancient monuments the effigies of animals have frequently so little resemblance to their living prototypes, that it is not to be wondered at that he fell into an error on this point.

SPARE MINUTES.

RESOLVED MEDITATIONS AND PREMEDITATED RESOLUTIONS.

When one ascends from the ground to an higher room, I observe with what contempt he insults and tramples on the stairs by which he riseth, and how he first and most dirteth that step by which he first stepped from the dirt. Which putteth me in mind of the practice of the aspiring ambitious, who, to get up to their wished height of honour, bedirt with scorn and neglect those by whose shoulders they were first mounted and exalted. I hate that ambition which inforceth ingratitude; which, being the basest of vices, cannot but soil and disgrace a man graced with such honours. I am not preferred with honour if debased with ingratitude.

The gentle and harmless sheep being conscious of their own innocence, how patiently, how quietly, do they receive the knife, either on the altar, or in the shambles? How silently and undaunted do they meet death, and give it entrance with small resistance? When the filthy, loathsome, and harmful swine roar horribly at the first handling, and with an hideous crying reluctancy, are haled and held to the slaughter. This seems some cause to me why wicked men (conscious of their filthy lives, and nature) so tremble at the remembrances, startle at the name, and with horror roar at the approach of death; when the godly quietly unclothe themselves of their lives, and make small difference twixt a natural night's short sleep, and the long sleep of nature. I will pray not to come to an untimely violent death: I will not violently resist death at the time when it cometh. I will expect and wait my change with patience, embrace it with cheerfulness, and never fear it as a total privation.

It is no small fault to be bad, and seem so: it is a greater fault to seem good, and not be so. The cloak of dissimulation is a main part of the garment spotted with the flesh: a vice thus covered is worse than a naked offence. There is no devil to the hypocrite.

When I see the larker's day-net spread out in a fair morning, and himself whirling his artificial motion, and observe how by the reflecting lustre of the sun on the wheeling instrument, not only the merry lark and fearful pigeon are dazzled, and drawn with admiration; but stouter birds of prey, the swift merlin and towering hobbie, are enticed to stop, and gazing on the outward form, lose themselves; methinks I see the devil's night-nets of enticing harlots fully paralleled, spread out for us in the vigour of our youth, which with rolling eyes draw on the lustfulness of affection, and betray the wantonness of the heart, and with their alluring glances often make to stoop within danger of their fatal nets, not only the simple and careless, but others also, men otherwise wary and wise, who coming within the pull of the net, lie at the mercy of that merciless fowler, to their certain destruction. Hence I resolve when I see such glasses, to shun such motions, as assured that those glasses have nets adjoining; those nets a fowler attending; that fowler a death prepared for me, than which I cannot die a worse. I may by chance, I must by necessity, at some time come within their view: I will at no time come within their danger. I cannot well live in this world, and not see them at all: I cannot live well in this world, nor at all in the better world, if I be caught in their fatal nets.

There be that make it their glory to feed high, and fare deliciously every day, and to maintain their bodies elementary, search the elements, the earth, sea, and air, to maintain the fire of their appetites. They that thus make their bellies their gods, do make their glory their shame. I distaste a sordid diet as unwholesome; I care not to taste and feed on variety of delicates as unhealthful. Nature contented with a few things is cloyed and quelled with overmany: and digestion, her cook, employed in the concoction of so much variety at once, leaves the stomach too foul a kitchen for health to abide in. Since then so to feed may the sooner end my life, and the end of my life is not so to feed, I will be taught by *grace* not to live to eat, but eat to live; and maintain health by a competent diet, not surfeit with excess.

[Arthur Warwick, 1637.]

ON THE RESPONSIBILITIES OF NATURAL KNOWLEDGE.

I exult,
Casting reserve away, exult to see
An intellectual mastery exercised
O'er the blind elements; * * *
For, with the sense of admiration blends
The animating hope that time may come
When strengthened, yet not dazzled, by the might
Of this dominion over nature gained,
Men of all lands shall exercise the same
In due proportion to their country's need;
Learning, though late, that all true glory rests,
All praise, all safety, and all happiness,
Upon the Moral Law.—Wordsworth.

Mere knowledge is not happiness, because knowledge is only a means to an end. But knowledge may be made the means of comfort, and of health, and of life, to others, and thus become a source of happiness, and of joy to ourselves. Science is, day by day, shortening the path of love, and the Christian philosopher may now avail himself of much external aid. But let us cease from generalities, and detail some few of the facts upon which is founded our firm conviction, that natural science may be made a mighty instrument of good-will to man.

"If it can be shown," says an able review, "that the preservation or destruction of life is not of invariable extent, but bears a marked and direct relation to external influences,"—the responsibilities attached to the knowledge of those influences will be indeed great!

If the mortality be the result of an unalterable decree of Providence, without respect to attention or neglect, we may expect to find it nearly the same in all ages and states of civilization, and bearing no relation to human conduct. But if it be chiefly owing to secondary causes, many of which it is in our power to guard against, it will vary in amount, and in direct relation to the favourable, or unfavourable, circumstances in which men are placed.

A century ago the London workhouses presented the frightful mortality of 23 deaths in every 24 infants under the age of one year. There were doubtless many elements of disease in activity in this case; some, as usual, arising from neglect of known facts, and some from ignorance of others since discovered. The art of vaccination alone would have materially lessened the amount; but attention to common causes speedily reduced the mortality from 2600 to 450 within the year. Such power has reason over life! Well might the divine exclaim, "If the Almighty has no need of human learning, still less does He require at our hands the offering of our ignorance."

Fresh air is the medium as essential to human life as that of water is to aquatic animals. *Food* in certain quantities, and of certain qualities, is also absolutely necessary to sustain existence. Add to these fuel, clothing, and other means of artificial *warmth*, and we shall include the main branches of our subject.

It is scarcely possible, (says Professor Daniell*,) duly to appreciate in the vast economy of terrestrial adaptations, the importance of the mechanism by which gases and vapours rapidly permeate each other's bulks, and become equally diffused. The atmosphere which surrounds the globe consists of a mixture of several aëriform fluids in certain fixed proportions, upon the proper maintenance of which, "by measure and by weight," the welfare of the whole organic creation depends. The processes of respiration and combustion are perpetually tending to the destruction of these nicely adjusted proportions, by the abstraction of the vital air (oxygen), and the substitution of another, which is a deadly poison to animal life, (carbonic acid gas), and yet the poisonous air is not allowed to accumulate, but diffuses itself instantly through surrounding space, while the vital air rushes, by a counter tendency, to supply the deficiency which the local consumption has created. Hence the invariable uniformity of this mixture, which is one of the most surprising phenomena where all is admirable. The most accurate examination has been made of the air

* *Introduction to the Study of Chemical Philosophy.*

which has been taken from localities the most opposed to each other, in all the circumstances which can be conceived to affect its purity; by means of a balloon, from a height of 22,000 feet above the level of the sea; from the surface of the ocean, from the heart of the most crowded districts of the most populous cities, from the summit of Mont Blanc, from within the Polar Circle, and from the Equator, and no difference has been detected in the proportions of its principal constituents.

Except, indeed, for this beautiful law, by which vapours and gases become diffused, contagions would be concentrated; and by approaching nearer to the centres of contagion we shall see how virulent these invisible poisons would then have been. These centres are found at the points where organic decompositions are taking place on an extended scale. By the term *decomposition* we understand the passage of material elements from one composition or form to another. *Matter* does not die. The materials of the creation could only cease to be, at the command of the ALMIGHTY WORD which called them into visible existence at the first creation. All the various forms of organic and inorganic bodies have been analysed again and again, until the chemist now numbers only fifty-five substances, which he considers it would be unphilosophical to call simple, or primary elements; but designates them *undecomposed bodies*. The products of the changes and interchanges which these play with each other, constitute such part of the material universe as has been subjected to man's inspection; all *things*, healthful or unwholesome, are thus brought into their individual being. It is with unwholesome and deleterious matter that we have to do; and of this, that which is invisible is the most dangerous, because with difficulty avoided.

The results of an Enquiry into the Sanitary condition of the labouring population of Great Britain have been lately laid before the public by her Majesty's Government, and will be read with the deepest interest by all who have at heart the well-being of human homes. The subject is far beyond domestic and even national importance. The whole family of mankind are suffering physical evils; but natural science, in the hands both of civilized governments and philanthropic individuals, is being brought to bear upon the *causes* of these evils, with the Christian hope of ameliorating all such as the Almighty has seen fit to place within the sphere of human control. It can never be given us to read that chapter in the history of error which would detail the full amount of suffering affliction that our race owes to the neglect of the faculties with which God has endowed us for mutual good. The following, however, taken at random from a vast mass of evidence spread over official and medical reports, will serve as an illustration.

The medical officer of the Epping union states that,

> The health of the inhabitants of these two parishes is on the whole highly satisfactory, as will appear by this return, but I would observe that the sanitary condition of two localities would be greatly improved by a little attention on the part of the public surveyors, and others, to the drains and ditches immediately abutting on the dwellings of the poor inhabitants. I refer more especially to that part of Epping which is denominated the Back-street. In very wet weather the drains and ditches are flooded; in very dry, on the contrary, they are by the evaporation of the fluids rendered very offensive, and thus almost all our cases of malignant fever are situated among these dwellings; if the neighbourhood had been crowded with inhabitants the mischief would have been much greater; and even as it now is, it has been the cause of much fatality among able-bodied men and women.

I may also venture to add the following observation, (says the same witness):—*After twenty-six years' practice in this neighbourhood, that I have scarcely ever had a case of typhus fever in a malignant form, without discovering some stagnant drain or overcharged cesspool, or some other manifest cause of malaria, in the immediate residence of the patient.*

But, by virtue of the merciful law of atmospheric diffusion, these poisons do not extend far from the centre of their origin. Magendie took a bottle of air from within a few inches of the person of one suffering from typhus fever, and another from a remote part of the same room. The latter was not found to differ from the ordinary atmosphere, but vapour from the former was condensed into a small quantity of a highly putrid liquid, which, being injected into the veins of a dog, killed it rapidly with a disease that had the worst features of human typhus. It is quite in accordance with this experiment that Dr. Baker, in the *Sanitary Report*, states that at Derby, "In a row of 54 houses, uniform in situation, size, and construction, tenanted by the same description of persons, the inhabitants of the six centre houses were attacked by a malignant fever, from which those who lived in the 24 houses above and 24 below altogether escaped." Upon investigating the case it was found that before the street was built an open ditch had in this place drained the neighbouring land. This ditch had been filled up in the gardens of the upper 21 or 22 houses, as well as in the 24 below; but not so on the infected premises. Their gardens were saturated with pools of offensive moisture; the ditch passing at the bottom of the gardens was not filled up. Sinks and drains there were none. The poisonous vapour that exhaled from this reeking soil, had it been condensed by Magendie, and injected into the veins of a poor animal, would have destroyed it. Inhaled and absorbed through the delicate tissue that lines the lungs, it vitiated the life-blood of the inhabitants; sixteen persons were attacked with typhus fever, of whom five died.

It should be observed that by the removal of all refuse from domestic habitations into cultivated lands, not only would fevers be prevented, but food increased.

The want of *food* implies the want of everything else except water; as firing, clothing, every convenience, every necessary of life, is abandoned at the imperious bidding of hunger. Hunger destroys a much higher proportion than is indicated by the registers in this and every other country, but its effects, like the effects of excess, are generally manifested, indirectly, in the production of diseases of various kinds. The privation is rarely ever absolute; the supply of food is inadequate to supply the wants of the organization, which requires daily animal or vegetable matter containing not less than nine ounces of carbon*.

Of the many improvements which have taken place within the last fifty years in the physical and social condition of the people, none is to be compared with that effected in the health of seamen in the public service, because none approaches it in magnitude and importance. Within that period they suffered immeasurably more from disease than the average of citizens, or even than their brothers in arms of the land service; now, they will not lose in comparison with the latter; nor, deducting a little now and then on account of endemic disease within the tropics, with the most favoured of the former. There is no doubt, that for this striking and momentous change humanity and the country are chiefly indebted to *abundance of wholesome and nutritious food.* * * * The putrid fevers, ulcers, and dysenteries, so rife within the last fifty years, are as nearly banished from the Navy as is scurvy. They are all diseases of debility, if not excited by, intimately connected with it, and *of which imperfect and inadequate nutrition was the prevailing and most powerful cause*†.

The classes that now suffer most from defective nutrition are the indigent poor, children, and adults whose anxious duties make large calls upon their bodily and mental powers. Insufficiency of food is by no means confined to those who cannot command the daily blessing. The effects of want are more strongly marked, because they run their course more rapidly, exhibiting a sallow complexion; general emaciation and debility; feebleness of the circulation; defective appetite, and impaired digestion; and a constitution that succumbs to the first assaults of disease. "The depression produced upon the nervous system is very early manifested in the im-

* *First Annual Report of the Registrar-General of Births, Deaths, and Marriages in England.*

† *Statistical Reports on the Health of the Navy*, 1839-0.

paired energies of all the vital functions, the weakened condition of the intellectual faculties and moral feelings."

With respect to food, in relation to the health of children, we speak with confidence from constant observation. Born of hardy parents, and ever in the open air, the offspring of agricultural labourers bear considerable privation of animal food; but a wet season, or some other external cause of bodily depression, or, it may be, the exertion of their own powers beyond their means, adds the burden under which they sink. When such children are deprived of fresh air and still kept upon the same low diet, they are reduced to the conditions that are suffered by the puny denizens of overcrowded and unventilated localities.

Again; a large number of children in a highly civilized and artificial society suffer from an irritable state of the nervous system, which is still further aggravated by a forced and premature education. A full supply of *animal* food is found to keep this precocity of intellect in abeyance; it blunts the morbid and physical irritability, —checks the painful, because unnatural, development of perception and memory, and prevents an early exhaustion of the powers of life. To put a law of our internal economy into common language—the brain and stomach cannot effectually work at the same time. Artificial life deadens the natural appetite of the latter, and excites the former with the stimuli of false refinements. Those parents who would develop the stamina of mental and physical maturity, will see the moral duty of counteracting these early influences. It will be found more satisfactory to prescribe a full supply of *animal food* for the *causes*, than *medicine* for the *effects* of convulsive and other diseases that betray a feeble-bodied civilization.

"*Cold*," (says Dr. Gregory) "is the most important of all the exciting causes of internal inflammation." But we have no space to enter into the subject of personal and domestic shelter. In the *Sanitary Report* that suggested the present paper there is much valuable evidence upon the economy and waste of natural and artificial heat. The amount of cold, (to enter into one point of the enquiry) which takes place during the evaporation of water is not sufficiently calculated. In illustration of this the Report furnishes us with a familiar example.

In Berkshire the floors of the cottages are laid with red tiles, called 'flat,' or with bricks of a remarkable porous quality, and as *each of these tiles or bricks will absorb half-a-pint of water*, so do they become the means by which vapour is generated. The cleanly housewife, who prides herself upon the neat and fresh appearance of her cottage, pours several pails of water upon the floor, and when she has completed her task with the besom, she proceeds to remove with a mop or flannel, so much of the water as the bricks have not absorbed.

After having cleansed the cottage, the fire is usually made up to prepare the evening meal, and vapour is created by the action of the heat upon the saturated floor. Thus the means adopted to purify the apartment, are equally as injurious to the health of the inmates as the filth and dirt frequently too abundant in the cottages of labouring persons.

Those who have passed any time at Malta must have suffered from, if they have not observed, the same cause, after the daily washings of the porous stone floors of Valletta, and the following is the experience of the Navy in the matter.

In ships where daily washing, or wet cleaning, is practised, the decks are never thoroughly dry; the evaporating process which carries off the retained moisture of one morning is not completed, till the washing operations of another morning are begun. Frequent washings of the upper, and under gun-deck, in ships of the line, is perhaps unobjectionable, but as applied to the lower, and orlop-deck, and the decks of other vessels where the people eat and sleep, its use should be restricted to the demands of necessity. Evaporation, especially in low decks, and low degrees of temperature, goes on slowly, and therefore long; in hot climates it is of course more rapid, and sooner completed; but in either case, there is strong reason to conclude, as well from observation, as the nature of things, that the effects on health are injurious, sometimes highly so. Their power to excite catarrhal and rheumatic affections will not be questioned; nor ought there to be much question as to their power of exciting many of the inflammatory affections of the lower extremities, which in some ships, give rise to much inconvenience and suffering. They tend to reduce physical force, and therefore co-operate in the induction of diseases of debility*.

To conclude:

A conception may be formed of the aggregate effects of the several causes of mortality from the fact, that of the deaths caused during one year in England and Wales by epidemic, endemic, and contagious diseases, including fever, typhus, and scarlatina, amounting to 56,461, the great proportion of which are proved to be *preventible*, it may be said that the effect is as if the whole county of Westmoreland, now containing 56,469 souls, or the whole county of Huntingdonshire, or any other equivalent district, were entirely depopulated annually, and were only occupied again by the growth of a new and feeble population living under the fears of a similar visitation. *The annual slaughter in England and Wales from* PREVENTIBLE *causes of typhus, which attacks persons in the vigour of life, appears to be double the amount of what was suffered by the Allied Armies in the battle of Waterloo.* Diseases such as those which now prevail on land, did, within the experience of persons still living, formerly prevail to a greater extent at sea, and have been since prevented by sanitary regulations; and when they did so prevail in ships of war, the deaths from them were more than double in amount of the deaths in battle.—*Sanitary Report, page* 3.

Had we understanding, (exclaims Epictetus,) what should we else do but both publicly and privately praise God, bless him, and return thanks to him? Ought not they who dig plough, and eat, continually sing such a hymn to God as this: Great is that God who gave us these organs to cultivate the earth withal; great is that God who gave us our bodily organs, who enabled us to grow indiscernibly, to breathe in our sleep. But the greatest and divinest hymn of all is this, to praise God for the faculty of understanding all these things. What, then, if for the most part men be blinded, ought there not to be some one who should perform this office, and sing a hymn to God for all? If I were a nightingale, I would perform the office of a nightingale; or a swan, that of the swan; but now, being a reasonable creature, I ought to celebrate and sing aloud the praises of God, that is, of the Supreme Deity.

But Christians can render a better service than the accomplished heathen. Had *we* understanding, what should we else do than praise God by benefiting his creatures? Ought not those that breathe a purer air and strengthen upon ample food, and dwell in healthy homes, to extend, as far as in them lies, these blessings to the poorest? Then might follow the divine hymn of praise to God for the soul's first principle of love, whereby He overpowers the selfishness of our natures, and directs our understandings to work out the beneficial designs of providential good. F.

* *Statistical Reports on the Health of the Navy.* 1839-6.

O WOMAN! though thy fragile form
Bows like the willow to the storm,
Ill suited in unequal strife
To brave the ruder scenes of life;
Yet, if the power of grace divine
Find in thy lowly heart a shrine,
Then, in thy very weakness strong,
Thou winn'st thy noiseless course along;
Weaving thine influence with the ties
Of sweet domestic charities,
And softening haughtier spirits down
By happy contact with thine own.

REV. T. E. HANKINSON.

SWEET LAVENDER.

(*Lavandula vera*).

Sweet lavender! I love thy flower
Of meek and modest hue:
Which meets the morn and evening hour
The storm, the sunshine, and the shower,
And changeth not its hue.

In cottage maid's parterre thou rt seen
In simple touching grace;
And in the garden of the queen,
Midst costly plants and blossoms sheen
Thou also hast a place.

The rose with brief and peerless bloom
Attracted many eyes;
But while her glories and perfume
Expire before brief summer's doom,
Thy fragrance never dies.

Thou art not like the fickle train,
Our adverse fates estrange;
Who in the day of grief and pain
Are found deceitful, light, and vain,—
For thou dost never change.

But thou art emblem of the friend
Who, whatsoe'er our lot,
The balm of faithful love will lend,
And, true and constant to the end—
May die, but alters not.

LAVENDER belongs to a fragrant and pleasing family of which the numerous members are perfectly harmless in their properties, and a large proportion of them distinguished by their aromatic nature. The leaves and flowers of these plants are continually exhaling their volatile essence, and when they are rubbed this odour becomes very plainly perceptible. Their favourite retreats are woods, hedges, and shady lanes; though some of them will endure the sun's rays on the slopes of chalky hills, or on the broad face of the meadows beneath. But though these plants are able to bear a great degree of heat, so that some of their number may be found in the scorching regions of the East, they are not equally fitted to endure those extreme severities of cold, in which many of the other tribes will exist. While potentillas, saxifrages, and other flowers enliven the summers even of arctic regions, none of the tribe we are speaking of, have yet been found in those desolate parts of the earth.

The tribe to which lavender belongs is familiar to every one: it contains some of our common garden herbs, such as rosemary, sage, basil, and marjoram; to it also belong some familiar plants in our hedges, such as ground ivy, dead nettles, bugles, woundwort, gipsywort, &c. These all agree in having a tubular corolla, divided at the top into two unequal parts called lips, and hence the name applied to them by botanists, of *Labiatæ*, or lipped flowers. The tribe at present under notice has also been termed the mint tribe, and its members may be easily recognised by common observers, by a few simple characteristics, such as the shape of the corolla or blossom above described, the aromatic scent of the whole plant, the square stems, and the leaves growing opposite each other. Lavender itself, however, is not an English plant, though it flourishes abundantly in this country. It is a native of the south of Europe, as well as of many parts of the East. We are told that it grows freely on the Canary Islands, in Barbary, and Egypt, in Persia, and in the west of India. The time of its introduction to this country is not known with any degree of certainty: but we find that it was employed for medical purposes as early as the reign of Elizabeth.

This plant is now cultivated here to very great extent for the purposes of distillation. The essential oil is thus obtained, which with the addition of alcohol, forms the well-known perfume, celebrated by long continued usage, and by the general esteem of the lovers of sweet odours. And it is remarkable that oil of lavender distilled in England, is far superior to that which we obtain from the countries where the plant grows naturally. The inferior quality of the foreign product is attributed to the practice of distilling the stalks and leaves with the flowers, by which the odour of the oil is deteriorated.

There is much interest attaching to the lavender plant, when we find that one of the species constituted the *spikenard* of the ancients, and entered into the composition of their precious ointments. It surely invests the plant with a kind of sacred interest to regard its peculiar fragrance as that which greeted the senses of our Divine Redeemer at the time when the contrite woman poured the "ointment of spikenard, very precious," on His head. The value of the ointment and the purpose to which it was especially devoted in those days, are also indicated by the inquiry, "Might it not have been sold for three hundred pence?" and by the words of the Saviour, "She is come aforehand to anoint my body to the burying." Mark xiv. 3—8.

It is almost superfluous to describe the appearance of a plant so generally known as this: its narrow leaves growing opposite each other on the square and rigid, though very slender stalks, and its tall spikes of bluish flowers, are familiar to most persons. The colour of the flowers, is a blue, into which a slight tinge of pink has entered, thus producing the lovely hue known as lavender colour. Notwithstanding that medical virtues have been ascribed to this herb by early writers, we find but little mention of it in the modern pharmacopœias. The tincture of lavender, commonly known as lavender drops, is commended as a restorative in cases of langour, spasms, &c., but the plant is justly regarded as yielding a perfume rather than a medicine. The species called French lavender (*Lavandula spica*) yields the essential oil generally known as oil of spike, used as a vehicle for colours in painting porcelain, and in the preparation of varnishes for artists. Lavender-water, as generally prepared, is not a distilled spirit, but an alcoholic solution of oil of lavender to which other scents are frequently added.

The abundance and the consequent cheapness of this perfume have caused it to decline in the favour of the wealthier classes. Where employed at all in its simple form, it is now confined chiefly to the inferior offices of the toilette, though it enters into the composition of some of the more fashionable perfumes. The dried flowers of lavender, judiciously mixed with the leaves or blossoms of other fragrant dried plants, and reduced to a powder, form delightful sweet-bags to place among linen.

The lavender-plant is easy of cultivation, being propagated by seeds, cuttings, or slips. In favourable situations it becomes a considerable shrub, and though it grows woody and bare of leaves towards the root as it increases in age, yet its shabby appearance is compensated by the sweetness of its flowers, which become more fragrant as the tree grows older. Lavender blossoms to be preserved well, should be gathered when they are quite free from moisture, and spread out in an airy situation for a few days, previous to being used.

As men who long in prison dwell,
With lamps that glimmer round the cell,
Whene'er their suffering years are run,
Spring forth to greet the glittering sun;
Such joy, though far transcending sense,
Have pious souls at parting hence.
On Earth, and in the body placed,
A few and evil hours they waste;
But when their chains are cast aside,
See the glad scene unfolding wide,
Clap the freed wing, and tower away,
And mingle with the blaze of day.—PARNELL.

LONDON:
JOHN WILLIAM PARKER, WEST STRAND.
PUBLISHED IN WEEKLY NUMBERS, PRICE ONE PENNY, AND IN MONTHLY PARTS, PRICE SIXPENCE.
Sold by all Booksellers and Newsvenders in the Kingdom.